adventitious circumstances which usually prop virtue are removed. Take a young man from a kind and religious home, transplant him suddenly into a foreign land, and place him there in a state of society in which high moral and religious character, instead of being valued and honoured, is rather scoffed at and despised, and operates as a barrier in the way of success. This youth, had he been allowed to remain in the scenes in which he was nurtured, might have been honourable, generous, and apparently pious in his demeanour; but in the new position in which he finds himself, he can be influenced by none of those considerations derived from prudence and the oversight of kind friends, which before guided him—and it is possible that, after a brief struggle, he may abandon himself to selfishness, to rapacity, and licentiousness, under every available form. Why this difference ? Because, in the one case, virtuous conduct is aided, and in the other it is left unbefriended. We are not at present inquiring into the actual power which virtue possesses in the human heart; but it seems certain that there are thousands who court virtue when she has a dowry, who would discover no loveliness in her if she had no attractions beyond her own beauty.

The difficulty which the philanthropist experiences in dealing with the outcasts of society, on whom the aids to virtue have lost their power, furnishes another illustration of the same truth. It is not because they are so much worse than others that he finds his work to be so difficult, but because motives which operate powerfully upon mankind in general, such as pride, vanity, and a sense of character, have no influence upon them for good. It is now generally acknowledged that, in order to the reclaiming of criminals whose term of punishment is expired, it is absolutely necessary to distribute them in society, and in localities in which their previous conduct is unknown, and

all that they may come once more under the ordinary motives of humanity. Our philanthropists have thus been brought to acknowledge the wisdom of the Divine method, and find that their success depends on their accommodating themselves to it. Yet how dark a view is thereby given of human character, when it needs such a carefully constructed system of props to bear up that virtue which should have stood in its own strength !

The rapidity with which certain persons become utterly reck-